

THE
SUPREMACY OF THE SOVEREIGN.

A SERMON

PREACHED IN THE OPEN AIR AT THE GROVE ADJOINING THE RICHMOND
HILL RAILWAY STATION, ON THE 24TH MAY, 1855; BEING THE
THIRTY-SIXTH ANNIVERSARY OF THE BIRTH-DAY OF

Her Most Gracious Majesty Queen Victoria;

BY

THE REV. J. GILBERT ARMSTRONG, B. A.,

(INCUMBENT OF WOOD-BRIDGE AND TULLAMORE; ONE OF THE GRAND CHAPLAINS OF
THE ORANGE INSTITUTION OF BRITISH NORTH AMERICA; COUNTY CHAPLAIN
OF YORK AND FERRY CHAPLAIN AND KNIGHT COMPANION OF THE
ROYAL ORDER OF THE SCARLET FOR THE COUNTY OF
YORK, &c., &c., &c.)

TORONTO:

THOMPSON & CO., PRINTERS, KING STREET EAST.

1855.

A
252
A25

THE
SUPREMACY OF THE SOVEREIGN.

A SERMON

PREACHED IN THE OPEN AIR AT THE GROVE ADJOINING THE RICHMOND
HILL RAILWAY STATION, ON THE 24TH MAY, 1855; BEING THE
THIRTY-SIXTH ANNIVERSARY OF THE BIRTH-DAY OF

Her Most Gracious Majesty Queen Victoria;

BY

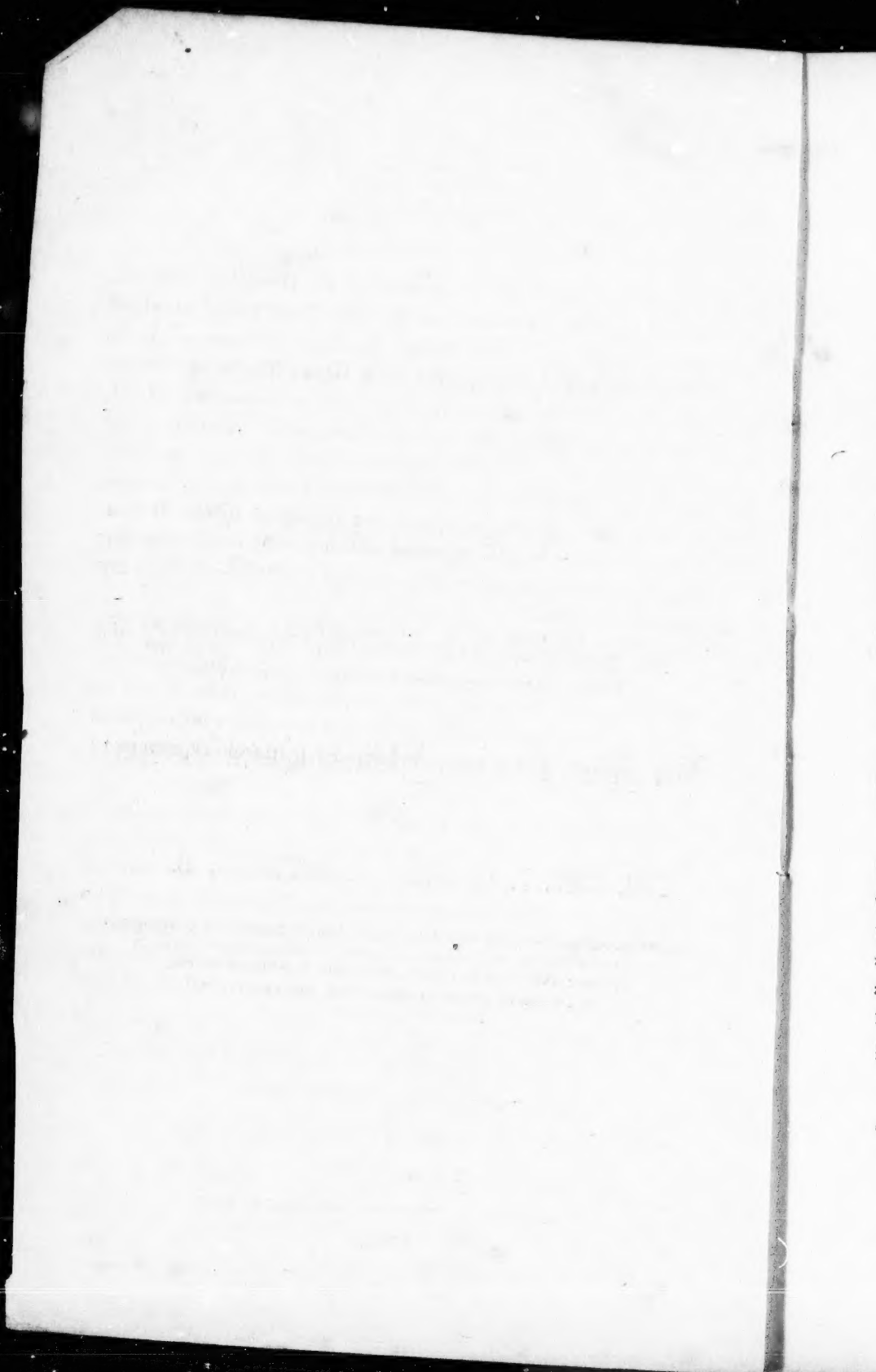
THE REV. J. GILBERT ARMSTRONG, B. A.,

(INCUMBENT OF WOOD-BRIDGE AND TULLAMORE; ONE OF THE GRAND CHAPLAINS OF
THE ORANGE INSTITUTION OF BRITISH NORTH AMERICA; COUNTY CHAPLAIN
OF YORK AND PEEL; CHAPLAIN AND KNIGHT COMPANION OF THE
ROYAL ORDER OF THE SCARLET FOR THE COUNTY OF
YORK, ETC., ETC., ETC.)

TORONTO:

THOMPSON & CO., PRINTERS, KING STREET EAST.

1855.



PREFACE.

At a meeting of the Orangemen of the District of Toronto, (held, according to notice, on the 29th May, 1855,) at which were present, the Grand Master, the County Master of York, several Masters of Lodges, and other Grand Officers and Members of the Institution, a resolution was *unanimously* carried, requesting me to furnish to a Committee, (to be immediately appointed,) the manuscript of the discourse which I had preached on the Queen's Birth-day, at the Richmond Hill Railway Station, in order that it might be printed and published by the Institution. In this request—expressed in most polite and flattering language—and proceeding from so high a channel—I felt it my *duty* to acquiesce.

But the sermon having been delivered *extemporaneously*, and no portion of it having been previously committed to paper, excepting the *mere heads* of the subject, I have been obliged to reduce it to writing, from the notes of a Reporter, who happened to be present when it was preached, and by the aid of a memory by no means the most faithful.

Should, however, the proofs and arguments herein adduced, be the means of awakening an investigation amongst Romanists, into the absurd and unscriptural doctrines and practices of their religion; of staying, amongst *professing* Protestants, those who are *wavering* in their profession of allegiance to their Sovereign, and of "strengthening those who do stand," I shall consider myself more than re-paid for the time and study which its preparation has involved.

J. GILBERT ARMSTRONG.

Christ's Church Parsonage, }
* Wood-bridge, Vaughan, }

June 2nd, 1855.

THE SUPREMACY OF THE SOVEREIGN.

I Peter ii. 17.

"FEAR GOD—HONOUR THE KING."

ON the present anniversary of the nativity of our most Gracious Sovereign Lady, Queen Victoria, it is to me, my brethren, a subject of the deepest gratification, to be, by a gracious Providence, permitted to address so large and orderly an assemblage of my fellow Christians, upon the duty which we, as loyal subjects of her Majesty, are now desirous to discharge, in the most becoming manner.

To us, and all who have the privilege of living under the broad and glorious canopy of the British constitution,—a constitution, remember, the most excellent and auspicious of all others, because the most agreeable to the example and dictates of Holy Writ,—it becomes a duty of no mean importance, to hail every event which calls to the recollection past favours from the hands of our all-wise Creator and supreme Governor. And, therefore, is it our *special* duty, *at this time*, with joyful and grateful hearts, to commemorate the birth-day of our beloved Queen; who, from the period of her accession, down to the present eventful crisis, has ever swayed the sceptre with "justice and mercy," over the land of our forefathers, as well as over this portion of her Majesty's other dominions. The passage of Scripture which I have now placed before you, involves, in the most explicit and convincing language, this important duty; to which I would invite your serious attention.

The apostle Peter, in our text, seems fully to sustain that character which divines usually give him, of bringing forward

the most prominent duties in the most "terse" and emphatic language.

The text embraces, in a few words, doctrines of grave character and responsibility. In the first place, we are commanded to "fear God;" and in the second, to "honour the king." And, as the style of St. Peter's composition so much, in many places, resembles that of St. Paul's; so we find that, like that great apostle, not only does one sentence refer to a preceding, but, in many instances, the one is so closely linked to the other, in its meaning and construction, that it would be hard to separate the one from the other, without material detriment to the instruction sought to be conveyed. Indeed, we might justly go farther, and say, that, at times, it would seem as if certain passages were *indissolubly* connected; and that a *separation* would *altogether* endanger the doctrines involved.

And surely, if, in any one passage more than another of his valuable epistles, the observation holds good, that before us is the example!

Such is the grand and beautifully expansive genius of our "pure and undefiled religion,"—such its wide and comprehensive character, that when, with the "heart, and soul, and strength," we love our God, and, as His creatures, render Him a willing and ready obedience, by this very act we, at the same time, discharge all our duties to our fellow-beings, whatever may be their rank or station in this world.

God is holy, wise, just, and gracious; and, therefore, when He is pleased to adopt us as His children, and when we are enabled confidently and faithfully to look up to Him as our Father, and to endeavour, by His grace, implicitly to do His will, and imitate His divine example, we are, in pursuing such a course, not only discharging our duty to our heavenly, but also to our earthly, parent and sovereign; that is, so far as weak and fallible beings *can* discharge their duty.

But let us proceed, at once, to consider this *two-fold duty* contained in our text:

Firstly, by ascertaining what is meant by "*fearing God*;" and

Secondly, what we are to understand by "*honouring our Queen.*"

I. To "*fear God,*" must, from what we have already observed, be laid down as a command of the first and greatest importance; and, consequently, to despise Him, on the other hand, or to reject His laws, a crime of the most heinous and awful nature and consequences.

But what is to "*fear God?*" Is it to tremble with awe, indescribable, at the bare thought that such a Being exists? Is it, with feelings of consternation, to shriek and flee when dangers, dark and appalling, seem to overshadow our terrestrial pilgrimage?

The man who is buried deep in the mire of heathenism, dreads the very idol to which he attributes the agency of every awful catastrophe; be that idol the sun, or moon, or any other imaginary deity! The untaught savage feels alarm at the fleet and sudden flash of the vivid and brilliant lightning; and is, as it were, struck dumb, as, far and near, he hears the thunder's rolling peal! The poor, wandering Indian,—a stranger alike to civilization, as to the blessings of the everlasting gospel,—becomes terror-stricken, as the huge trees of his rude forest-home yield their instant obedience to the hurricane's turbulent and destructive mandate!

But, my brethren, are *these* evidences of this portion of our text,—of the "*fear of God?*" Oh, no! they cannot be.

When St. Peter tells us to "*fear God,*" he means (as the words might be more *intelligibly*, and perhaps more *literally*, translated) to *honour* God,—to *prize* him above all others,—to *esteem* him as a being deserving of the highest adoration,—to *obey* him as the only Sovereign "*worthy* (as St. John says) to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." In short, to pay him homage as the majestic Architect and supreme Governor of all things in heaven and in earth,—the "*King of kings and Lord of lords.*"

This is what it is to "*fear God,*" according to the Scriptures; which, we believe to be our *sole and unerring guide* in the paths

of duty. And the more carefully and seriously we "mark, learn, and inwardly digest" them, the more clearly will we be enabled to see our duty; and, therefore, learn to *fear God* as *He* would have us fear Him. The whole of His revelation presents to our view and contemplation, one transcendently beautiful and instructive picture of all that He hath done, to unfold to us His omnipotent and omniscient character,—that He is our "God and King" from everlasting to everlasting.

The very creation of this world which we inhabit; of worlds of which we know but little;—yea, of worlds of which we know nothing;—the creation of our first parents; the once lovely and blissful habitation of Paradise; the vaulted heavens with all their resplendent glories; the whole of earth's treasures, animate and inanimate; could we analyze and understand with tolerable accuracy, these or even the *simplest* of them, would furnish us with an inexhaustible argument of the power and majesty of Deity, and inspire us to fear Him, honour and obey Him, in our true position as the humblest of His creatures.

But we must pass on to the latter portion of our subject which commands us to *honour the King*; especially as a topic flowing from the former and one most worthy of our reflection on this memorable and propitious anniversary.

II. We have stated that the first duty involves the second; or in other words, that if we *fear God*, we must as a matter of course *honour the King*. Why then proceed now to prove the *latter* portion of our text? A moment's reflection will show us that the answer is plain and intelligible. We cannot lose sight nor fail to be convinced, of the *fact* that the duty of *fearing*, (or *obeying*) *God*, involves at the same time the duty of *honouring the King, or Queen*; inasmuch as the duty of rendering submission to our earthly Sovereign is one strongly approved of and in fact *commanded and enforced by Almighty God Himself*.

But my Brethren, when we consider the weakness of the human understanding—how *slow* we are to follow a direction, unless it is *again and again* laid down, explained and enforced; then will we see the necessity of establishing each point with the greatest

clearness, and of giving *text after text* to convince, even the humblest comprehension, that the *latter* duty, is one flowing directly from the *former*.

Such a course indeed characterizes the sayings of our Blessed Lord Himself; and in the writings of His Apostles, are every where seen, *proofs* of the duty of unfolding, in the *most intelligible* form, God's will to His creature man.

Let me proceed then to show you the Scriptural ground, both from the old and New Testament, on which we base the doctrine of our allegiance to our earthly Sovereign; as well as further briefly to exhibit evidences from holy writ of the *marked* displeasure of the Almighty against a *disloyal or rebellious* spirit.

In the first place, if we retrace the line of old Testament history, we shall find that from the call of Abraham down to the coronation of Saul—a period of about 800 years—the Hebrew, or Israelitish, nation were under a *Theocracy*, or the immediate government of God. He regulated their labour, enacted their laws, (both civil and ecclesiastical) and gave effect to these laws by punishing the wicked and rewarding the good; and from thence appointed earthly kings and judges for the regular administration of His extraordinary Providence.

And to show the *high respect* which was due to Sovereignty and the *exalted estimation* in which the *Kingly* office was to be held, we find abundant proof in the history of the prophet Samuel.

When it pleased the Almighty to give to the people a King, Samuel anoints Saul, and says to them "See ye him whom the Lord hath chosen, that there is none like him among all the people"? And all the people shouted and said *God save the King!*

And again, during the reign of Saul, we find David, although he had at times been ill-treated by the monarch, paying the greatest possible allegiance to his majesty. He frequently speaks of the Sovereign as the "Lord's anointed"; and one instance may be cited, from the many others, to show not only this, but

the manner in which those were punished who raised the sword against the King. When the Amalekite had slain Saul, David on hearing the melancholy news rent his clothes; and he said to the young man (the Amalekite) "how wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed? And David called one of the young men and said, go near, and fall upon him. And he smote him that he died. And David said unto him, thy blood be upon thy head; for thy mouth hath testified against thee, Saying, I have slain the Lord's anointed."

Again in the book of Exodus we have Moses laying down, amongst the laws which the Israelites were to observe, *that of submitting to Supreme authority.*

He there (xxii chap.) says "Thou shalt not curse the *ruler* of thy people." And again Solomon, the wisest of men and the last of the Kings of the "*United Monarchy*," says (in Ecclesiastes x. 20) "Curse not the *King*, no not in thy thought: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter; and in the book of Proverbs he says to his Son (xxiv. 21) "Fear thou the Lord and the *King*; and meddle not with them that are given to change."

Instances, almost numberless, might be further adduced to prove the obedience, or allegiance, due to the Sovereign, not only from the books already named but also from those portions of the old Testament which give us the history of the *separate* Kings of Judah and of Israel; as well as of the whole Jewish people until the period of our blessed Lord's nativity.

But it is our duty, in justice to our subject, to see what is said on the duty of loyalty in the *New Testament* records. And here, in the very opening Gospel, have we the command of our Saviour himself:—"Render, (He says,) unto *Cæsar* the things which are *Cæsar's*; and unto God the things which are God's."

St. Paul tells the Romans, (xiii. 1,) to "let every soul be subject unto the *higher* powers." For, (he says,) "there is no power but of God: the powers that be, are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damna-

tion." Wherefore, ye must be subject, not only for wrath, but also for conscience sake.

In the same Apostle's first letter to Timothy, (ii. 1 and 2,) he says, "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for *Kings* and for all that are in authority; that they may lead a quiet and peaceable life, in all godliness and honesty."

In addressing an Epistle to Titus, the same illustrious apostle enjoins upon him to put those under his charge in mind to be subject to principalities and powers, to obey magistrates, and to be ready to every good work. And in a former part of the epistle, from whence our text is selected, (13 and 14,) St. Peter says, "submit yourselves to every ordinance of man, for the Lord's sake; whether it be to the *King, as supreme*, or unto Governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well:" and in the verse of our text, he says:—"Honour all men—Love the Brotherhood—Fear God—Honour the *King*." Where, then, is there the slightest ground for exception to the duty of loyalty? Do not the passages which I have already quoted—and there are many others on the subject, in the Bible—prove in the plainest and most comprehensive language, that we are *bound as a duty*—a high and holy duty, because enjoined by God Himself—to *pay allegiance to our King or Queen*, as the case may be,—to that monarch whom Providence may think fit to entrust with the reins of our country's Government.

But, not only is Holy Scripture most expressively clear on this duty, but also therein have we remarkable instances throughout, of a *rebellious spirit* meeting, not only with the disapprobation, but the actual *punishment* of the Almighty!

The very fact recorded of our first parent's *rebellion* against his Creator and Sovereign's injunctions, ought to be sufficient to strike with awe those who would dare indulge in the exercise of a like obstinate and sinful principle! The wicked antediluvians become more and more hardened and *insubordinate*; and they perish beneath the awful deluge, which the anger of a just God poured

down upon them! The Egyptians *rebel* against Jehovah's commands, and plague after plague announces to them the visitation of heaven's omnipotent King; and at the last, the storm—the awful precursor of his anger—rends the firmament; and the host of “blood-stained Pharaoh” are overtaken in their mad career, and buried by the waters, which, in wild commotion, at their master's bidding, “heaved an ocean on their march below.” We might, were further examples necessary, instance the case of Korah and his company, of thousands and tens of thousands of the Philistines, and also of the Israelites, who were cut down by the hand of the Almighty, for their *rebellion* to their *earthly*, as well as to their heavenly Governor; and whose history, now stained with the records of their wicked and disloyal deeds, should be a standing warning to us if we should ever attempt to tread in the paths which still are deeply marked with their faithless foot-prints!

So far, then, have we seen from *the word of truth*, that it is a duty which admits of no modification, that we are to fear, or honour, our God; and honour, or pay due allegiance to our Queen; and that we are to expect nothing short of the punishment of the Almighty, should we oppose ourselves to these his just requirements.

But there is one point which must be strictly kept in view, by those who would desire to do what is *right*, with regard to the subject of my discourse; and that point I have endeavoured clearly to lay down in the observations which I have already made this day in your hearing. It is the *ground* or *authority* which I have taken in support of my argument. I have appealed to both the *Old and New Testament Scriptures*; to the command and testimony of God Himself, of His prophets, and of His apostles, who were inspired by Him, and who received instruction from Him, on every “jot and tittle” of His merciful dispensation. Now, if this is *sufficient* authority, and if we hold it to be such, for not only the duty which I have this day been particularly considering, but also *every other duty* devolving upon us as professors of Christianity; then are we

most reprehensible, should we in anywise *slight* it, or treat it with *indifference and contempt*.

But, my brethren, so far as *you, as a body*, are concerned, I have no reason to ask you whether you consider the authority which I have this day quoted, *as valid*, or otherwise. I know that as professing members of Christ's Catholic or Universal Church, you hold the Bible as the *only guide* for your conduct; and that you believe that "whatsoever is not read therein, nor may be proved thereby, is not required of any man that it should be believed as an article of Faith, or be thought requisite or necessary to salvation." Yet, there are others, in this, as well as in the land of our fathers—I regret to say *many* others—who differ from us on this subject of the first importance; many who, while they *profess* to hold the Bible as God's revelation, and to attach to it the highest importance; nevertheless, so strain its passages, gloss over many of its most direct injunctions; and so accommodate to themselves whatever they please of its contents, (to suit *their own peculiar creed and discipline*,) that it appears a sort of mockery to appeal to it at all, as *even a portion* of the standard of their belief. And, moreover, my brethren, in addition to all this, the persons to whom I allude, take in numerous *oral traditions*, (the authority of which is *most questionable*,) to form an *addition* to the Bible, and *with* the Bible to *complete* their religious creed.

Now my object in making these remarks, towards the conclusion of my discourse to-day, is to show you, before we separate, that the *duty of loyalty*, as it is clearly laid down in the Bible, *cannot be faithfully held* by those *do not* take that sacred book as the *only* Standard of their religious faith.

The class of Christians to whom I have just alluded denominate themselves the *Church of Rome*; and I am ready to show you that *they* cannot, *to be true to their creed*, yield to our most gracious Queen the allegiance which the Scriptures demand of her subjects. The Romish creed, lays down that the "*Pope is Supreme*"—that he has *universal* authority (not jurisdiction merely over Rome, but over *all the world*); that he is the suc-

cessor of St. Peter, and therefore *as such* has the *highest authority* given him by our Lord Himself, "not only over all churches but also *all the Princes of the earth.*" From this belief in the "*Supremacy of the Pope*"; Romanists are justly termed, by the peculiar name of "*Papists*"—or *children of the Pope*. Now, my Brethern, it requires no argument to prove to you that a religion which recognizes *no one on earth as superior to the Pope*, cannot recognize the *Queen's supremacy*; and, therefore, Papists holding this religion cannot, *if faithful*, be loyal subjects of Victoria. The Scriptures (although by papists referred to in this matter) most signally fail in supporting the Pope's succession from Peter, or his inheriting the *infallible and supreme power* which he arrogates to himself. The *contrary is most fairly established*—that Peter had no power *more* than any other apostle—that he *was not* infallible; and from ecclesiastical history it can be further shown that the *supremacy of the Romish See* was *wholly unknown* for the *first six centuries*. In the *fourth* century, for example, all bishops were pronounced *equal*; and when in the *sixth* century the Bishop of Constantinople, was offered by the Emperor Mauritius the title of *Universal Bishop*; Gregory the Great, of Rome, burst out in *furious opposition* against this *title and authority*, and said that he who assumed this *universal jurisdiction* "*was the forerunner of Antichrist*"!! Strange language you will say, my Brethren, from the lips of one who, if we believe modern Romanists (or Papists) was a successor of St. Peter and inherited *as such* this *universal power and title*!

But the truth of the matter is simply that *as the city of Rome grew in importance, so did her Bishop*, until at last he *assumed* the *power and title* which now his votaries give him with *abject submission*—a *title and power* strongly advocated in the notorious decrees of the Papal Council of Trent, which bears the modern date of the *sixteenth* century.

But that Papists cannot be, (in adherence to their creed) *loyal* subjects, is not only clear from their *belief itself*; but is also shown from their *conduct* engraven on the pages of history. There we find that *wherever and whenever* Romish power *can*

be manifested, *there and then without exception*, is the *subjugation of the monarch to Papal obedience* sought to be established. If you would have *evidences* of this assertion, take up the history of any country in Christendom which popery has visited, and examine for yourselves.

Read over the history of England for example. Go as far back as the *twelfth* century and what will you find? The Pope exercising his *assumed* power over the monarch John, forcing him to give to him and his successors the very Kingdom of England; to pay him an enormous tribute and *acknowledge him his master!* Pass on to the beginning of the *sixteenth* century and you find Henry VIII shaking off the power of Rome, which struggles for the *ascendancy*. Examine then, towards the *middle* of the same century, the history of the days of Mary, (called bloody on account of the awful scenes of butchery which were caused by her almost inhuman cruelties.) Then will you find popery *rampant*—Mary the wicked Pontiff's contemptible *slave*, following out his wishes through his cardinal, who now a *legate* from the holy see, and in the chief city of her dominions, communicates to the *nominal* Queen *her master's* stern and haughty commands. Turn then to the close of the *seventeenth* century and you will find an agent is transmitted to Rome by the bigoted and ignominious James *Second*, to declare *his submission* to Romish dominancy. Nor in England alone are there to be found evidences of *Papal assumption and despotic rule*. Ireland, too, has furnished a dark and melancholy history of Popish arrogance. The *disaffection* of the period of James the *Second*—the awful *rebellion* of 1798—the attempt to *throw off allegiance to the crown* in 1848 (of which I was myself a witness) will *all* be found to be the fruits of the pernicious *seeds of Papal dogmas*; and all their horrors and massacres will but serve to exhibit the efforts of a people, the majority of whom, are taught, by Popish doctrines, to place the *Papal* standard in the citadel of our *Protestant Queen and "faith's Defender."*

These are but a few sketches to illustrate and establish a subject upon which volumes might be written. But they are, I believe, *more than sufficient* to convince us that where Popery

exists, there also *must exist* disaffection—that the very doctrine of the “*Papal supremacy*,” and the rigour with which that doctrine *must be enforced*, according to the *genius* of Romanism, is calculated to strike at the very root of *Sovereignty* itself, and to render the monarch a mere *nominal* occupant of the throne, denominated, perhaps, by them, *through policy*, the “*head of the constitution*,” but in *reality as powerless as the meanest of her subjects*.

Such is Romish doctrine, and such the effects of Romish government! But it may be said that there are some Papists who are good and loyal subjects; and perhaps to be found in that assemblage before me to-day doing honour to their Queen. If there are, there will be found none more ready and forward than myself to congratulate them in the discharge of so high and exemplary a duty; simply because if I find them so acting, I have then some hopes that they are being led to see the *apostacy* of their creed and to renounce the superstitious mummeries in which they have been practised. And if the errors in which Papists have been so blindly trained were more boldly and carefully explained on such occasions as the present, I doubt not but that many would forsake their modern and un-scriptural tenets and morose, bigoted, and almost *heathenish* practices; and endeavour to serve the *One* living and true God, as alone worthy of adoration; as well as to pay faithful allegiance to the earthly monarch.

But, my Brethren, to conclude. Let me congratulate you this day on your goodly numbers, and your praiseworthy deportment. What sight is, or can be, more lovely and attractive than a throng of Christians, assembled together to hail the birth-day of their Sovereign by a *religious* service—to bend the knee in humility “before Jehovah’s awful throne;” to ask Him to spare our beloved Queen—“long to reign over us”—to thank Him for having caused the true light of the gospel to shine in our land, dispelling the clouds of Papal darkness from our hearts and understandings.

As *true and faithful subjects* we protest against Romish apostacy; and though our forefathers have bequeathed to us the legacy of a sound faith; let us not think that it was *exclusively*

given *for ourselves*, but labour zealously that *others* even in our own days may share in its advantages; and that *untainted* it may be handed down to our children and children's children.

Nature seems this joyous day, my brethren, to favour our loyal and happy congregation. The stately trees around us, in this sequestered grove, seem to bend over us their wide-spread boughs, clothed with their rich summer foliage, as if to screen us from the heat of the mid-day sun. No storm, with violence, disturbs us in the contemplation of our duty and our privileges. No sickness, loads the atmosphere with its enfeebling and death-bearing contagion. No civil commotion plants its seeds of perturbation in our hearts and minds: peace and unity, and brotherly love, seem, on the contrary, to cement *each* heart to heart, and hand to hand, in our happy and contented assemblage.

There are many, my brethren, who, no doubt, would speak of our congregating here to-day, with terms of the utmost ridicule and contempt; and who, did power and influence enable them to accomplish their desires, would have us, if possible, for ever scattered from each other's society; but *even the approbation of such* could not be esteemed by us as of *any advantage or consequence*; for those who *could* treat with indifference an injunction so *ancient and scriptural* as the allegiance to the Sovereign, are unworthy of the *very name* of men, or of christians. Others there are, who, while they would have us esteem them for their loyalty to the Queen, and their respect for the laws of our constitution, are all the while but wearing the *mask* to achieve *an object*; and who, could they attain their darling purposes, would show themselves at once in all the deformity of their anti-constitutional deception, and having clambered to the eminence, would, perchance, according to ancient precedent, kick the Crown from off a British Monarch's brow!

Let us not for a moment flatter ourselves with the idea that Rome is not what she had been. Let us not imagine that she is idle or indifferent at the present. She is ever awake, ever active; watching with intense desire to gain the ascendancy. And if Protestants are not forward in taking the vantage ground,

if their sentinels are not *continually* at their posts, if like mighty men of christian valour, they do not, by their *action* and *example*, contend for the *pure faith*—the “faith that was once delivered to the Saints”—they may have good reason, by and by, to regret their apathy and drowsiness; too late will it be then to endeavour to recover their position, when a *wide spread* gloom shall have obstructed their path, and the sword of *persecution* guarded them in on every side.

We should, this day, thank God, my brethren, that such an awful state of things does not *now* exist, though it may be apprehended; but that the glorious and uninterrupted rays of Gospel light shine in our favoured land; and that we are permitted by the mercy and loving-kindness of God, to celebrate the Birth-day of our Protestant Queen, in *peace and quietness*: in *peace*, while the glittering sword of war, in a foreign land, stands unsheathed, full-drawn, portending desolation! in *quietness*; not the *serfs* of despotic rule, but under the *limited* government of our amiable and beloved Victoria, who, as a “nursing mother,” (in the language of Scripture,) is not *too high* exalted on the throne of royalty, to visit, and converse, and sympathise, with the poorest and most needy of her subjects; yea, and grant them every assistance which they may require.

But, why need I enforce upon *you*, my Brethren, true, loyal, and Protestant principles? Does not your very *attendance* here, and the *attention* which you have so far paid to this day’s services, now near their close, give strong and unerring proofs of your heartfelt convictions on the subject? I have only to look at those flashing banners around me, now unfurling in the genial breeze, to learn your principles—those banners bearing upon them *mottos* and *emblems* of your Orange cause, glorious with life—and to feel, as I love to gaze upon them, that *whatever others have done, or may do, you* have not forgotten *past deliverances*. Long may your noble and loyal order flourish, (my brethren.) Long may you live to wear, on this and all other memorable occasions, your Scarlet, Orange, and Blue *Insignia*—which have never faded, though oft fearlessly exposed to sun and storm—ever

remembering that they are the bright and glowing *marks* of an Institution, whose principles are based on the *word of God alone*—ever remembering that they are the *colours* under which your fathers fought and bled, to maintain *truth, unity, and love*—to maintain *Protestant Ascendancy and no Surrender!*

And you, my brethren, who, though not belonging to this institution, nevertheless uphold, with them, the Protestant creed; and who are ready, on every occasion, to *unite* with them in defending both CHURCH and STATE from hostile attacks,—whether of a moral or physical character; you, I would exhort to “stand fast,” in your holy religion,—believing it to be the religion which, under God’s blessing, has withstood the nipping frosts of many a severe and stormy winter,—the wily attacks of many a bitter and misguided foe; to be *the religion* against which (according to the Saviour’s own prediction) the “gates of hell shall never prevail.”

Be thus UNITED and seek God’s grace to succour you, and lead you to read and understand His holy word—to enlighten and encourage you—believing *it* to be the *corner stone* of your Christian edifice. Be this your course, and then darkness shall flee before you—rebellion and persecution shall never cross your way, nor do you hurt; then shall you go on “conquering and to conquer,” till at length, under the blessing of Jehovah, if not in *your own* days, in the days of those who shall follow you, the prediction of old shall be fulfilled—“Babylon the Great shall fall,—fall—never to rise again!”
